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The Role of Traditional Social Institution *"Mada'a"* in Afar Region in Crime Prevention - The Case of Asaita Woreda

Kedir Ali Alo[*] ⓘ**, Efa Tadesse Debele** ⓘ

Department of Sociology, Samara University, Semera, Ethiopia

Abstract

The role of traditional social institutions in maintaining social order in general and crime prevention in particular is very indispensable. Despite the importance of the role of traditional social institutions in crime prevention, academic attention to this issue is still being determined. This study was conducted on the role of the traditional social institution "made" a" in afar region in Crime prevention. *Mada'a* is Afar customary law practiced around all Afar communities and does not limit law in some areas. *mada'a* is Afar customary law that plays a crucial role in preventing deviance and crime in the Afar community. Moreover, *mada'a* classified criminal acts into five types, namely: 1) crime against life, 2) crime against the body, 3) crime against the property, 4) crime related to adultery, and 5) crime of insult. For this reason, Asaita woreda was selected because it is the center of Ausa sultanet, where steadily practiced the Afar Mada "a particularly around Hinnale and Barga Kebels. Ausa sultanate is a form of indigenous governance system where power is vested in or leader of remaining Afar sultanates. The study employed only a qualitative research method and used purposive sampling. The researchers used 100 participants (43 people for in-depth interviews, 38 people for Focus Group Discussion, and 19 people for Key Informant Interview) from Asaiyta Woreda. The researchers employed data collection methods and used a meticulously prepared interview checklist, Focus Group Discussion guide, and key informant questions as the key instruments. The study explored the various roles and functions, which are mada'a, *Xinta,* and *cello*, which can play a significant role in Ausa communities, and mada'a is a fundamental rule to prevent crime and deviance in the community. The study also found out the various unwritten social rules and norms and considered that there are a lot of unwritten social rules and norms. One of is *afkaaqik maqaadih madqa*, which is *ausa sultan*. The study recommended that the people and government strongly support *mada'a* and must be linked to institutional support, capacity building, and structural arrangements.

Keywords

Afar, Traditional Social Institution, "*mada″a″*, Deviance, Crime Prevention

1. Introduction

Mada'a is a customary law practiced around all Afar communities and does not limit law in some areas. Mada'a is Afar customary law, which plays a crucial role in the Afar community to prevent deviance and crime. Preventing crime is one of the functions of mada'a. Mada'a has many benefits for the Afar community. Mada'a, governing set of value systems Qadda and the practice of both Mablo. Save for slight differences and interpretations, five Mada'a have jurisdiction

over territories and clans in the Afar-Horn but abide by the same general set of principles.

The customary mada'a passes from generation to generation orally. The makaban and elders elected to prevent crime, deviance, resolve disputes are expected to know the mada'a and how it is applied. The late Fitwarari Yasin Mohammad made efforts to put these laws in writing; the Afar Customary Law is based on information he collected from the memories of the Afar elders to preserve the mada'a for future generations [30]. The mada'a classified criminal acts into five types, namely: 1) crime against life, 2) crime against the body, 3) crime against the property, 4) crime related to adultery, and 5) crime of insult. Besides, the mada'a mentions vengeance and compensation as remedies or penalties for offenses committed. Disputes are resolved without reference to written rules and rely on memories of previous decisions (precedents) and knowledge of Afar mada'a.

Koch asserts that crime prevention includes all federal criminal justice agencies, social, educational, and moral training, and policies to prevent crime [28]. Mthandeni states that traditional leadership regulates and controls relationships and social behavior within a traditional community [32]. According to Schaefer, social control refers to the techniques and strategies for preventing deviant human behaviors in any society [36]. Social control formation reflects strong social bonds/relationships with parents, teachers, and other sources of conventional socialization who positively affect lives [20]. When these solid social relationships are absent, then society is ridden with social deviants and juvenile delinquents. Moreover, social control might become a self-desire for a power bloc to achieve a goal [21].

In order to implement rules, values, norms, and customs, it is seen as a role model that every member of the community must obey [18]. One of the social control mechanisms, such as customs, traditions, beliefs, attitudes, and values, is taught through interactions between individuals over a long time [29]. Social control is also seen as a form of effort used by someone to invite, influence, and even force an individual or group to comply with social norms and values that apply in society [14].

It is hoped that social control can strengthen members of society who are involved in deviant behavior issues [38]. In this case, norms can be seen as self-control. In other words, social control is a process that teaches people not to enter the process of becoming deviants [37]. Social conflicts usually revolve around everyday life events, for example, land ownership, prestige, marriage, differences between young and old, and problems between men and women. Considering the above issues and other equally necessary matters, this article tried to analyze and develop a concise research finding on the role of the traditional social institution "mada'a" in crime prevention in the Afar region in Asaita woreda.

In Ethiopia, much research has been conducted on the role of traditional social institutions in conflict resolution mechanisms. Most of these studies have yet to be conducted on

crime prevention. According to Afar Regional Justice Bureau [3]. *Bur'uliMada"* a[1] is the oldest and the only written customary law to govern matters of disagreement amongst clan that existed 350 years ago. However, the study above was limited only to *Bur'uli* customary law, which is practiced in the northern part of the Afar region (*kilbattiRasu* or Zone two) of the Afar region,(*AwsiRasu*) the one zone of the Afar region, where the current study was done. The two zones have a few different customary laws. The former zone practices Bur'uli customarily law (*Burqulimadqa*) and later practices *Afkaaaqik maqaadih* Customary law (*Afkaaaqik maqaadih madqa*). Anyacho and Ugal argued that principles and values guided traditional social control mechanisms during conflict management, which includes fairness and impartiality [5].

The recognition offered to *Mada'a* and *Mablo* of The Afar or Customary System of Conflict Transformation by the vast majority of the grassroots is incomparably high to the state system in communities, as in Afar, which indicates the imperative to integrate CCTs into the former for the meaningful existence of the former, ensuring societal peace and security [31]. Traditional crime control, indeed the prevention and control of criminal behavior in Nigerian communities, has its roots in kinship and the extended family systems. Within the lineage group, the leader, usually the eldest male person, provides examples as he is the model of conduct [5].

Dispute resolution mechanisms among the Afar People of Ethiopia and their contribution to the Development Process [27]. This paper reveals that the dispute-resolution practices of the Afar people of Ethiopia significantly contributed to the development process. The article reveals that it is only possible to attain development by developing dispute resolution practices. It also shows that it is difficult, though not impossible, to resolve disputes without assuring development by eliminating poverty. In this article, disputes, crime, and deviance can be prevented before they happen, so the author focuses only on resolving disputes, but disputes can be protected before they happen. In Ethiopia, the studies conducted by Tesfamariam Mebratu on the different dimensions of juvenile delinquency focused on the juvenile justice system, juvenile court, the link between family factors and delinquency, and the effectiveness of delinquency treatment [39]. Customs for the Malay community, especially Riau Malays, play a very central role in social life. Customs as a value system, throughout the history of their existence, have experienced various forms as a result of changes in the beliefs held by the people in this area [17]. Moreover, customary sanctions commonly applied to existing problems are rewarded by paying certain fines. Ideally, in every case, there should be a sanction on the form and gravity of the crime committed [33].

The authors use various references to see the extent of research that previous researchers have carried out. Several studies have been done on the various dimensions of modernization and traditional methods of social control and youth

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[1] *Bur'uli* customary law is One Afar customary law which is practiced in the northern part of the Afar region and has old age.

delinquency in different countries [11]. However, very few studies have been conducted on the role of traditional social institutions in preventing crime. Therefore, this article carried the role of the traditional social institution "*Mada' a*" in crime prevention in the Afar region. In general, none of the above studies focused on the role of the traditional social institution "*Mada" a"* in crime prevention in the Afar region. Instead, they focused only on the treatments of delinquent behavior and conflict resolution mechanisms.

2. Literature Review

2.1. Introduction

In this chapter, the study reviewed literature on the issues considered in the study. The literature review deals with studies on the role of traditional social institutions in the Afar region in dealing with crime. This literature is organized and analyzed chronologically based on literature review and knowledge organization. Thus, researchers put the oldest literature first, followed by the most recent or theoretical evidence.

2.2. The Concept of Crime

Crime is quite complex – in that it is perceived differently in different quarters and is relative to time and spatial contexts. The functionalists (like Emile Durkheim), for instance, perceive crime as acts that depart from the value consensus of the society, which strongly offend the 'collective conscience' [23]. To them, criminal laws and control agents like the police, the court, etc., play legitimate roles in society as they translate shared values into action. On the contrary, those of the Marxian tradition/conflict perspective (like William Chambliss, Frank Pearce, and John Young, etc.) perceive crime and its social control agencies as reflecting and serving the ruling class's interests [25]. The political class will define any behavior that does not serve their vested interests as a crime.

Notwithstanding the nuanced views of crime, the concept of crime connotes the intentional commission of an act usually deemed socially harmful or dangerous and is expressly prohibited and punishable under criminal law. By criminal law, we refer to a body of laws that define criminal offenses and fix punishment for convicted persons. That is, an act cannot be said to constitute a crime except if it is contained in a state's criminal codes.

2.3. Theoretical Perspectives of the Crime

Theoretical perspectives were essential for this study because they support the researcher in bringing together opinions and ideas. Above and beyond, it helps researchers frame research questions, design and conduct research and analyze their results. In addition, the theoretical perspective in this study

helped explain the role of traditional social institutions made plays in Crime. In this study on traditional social control mechanisms, it should be noted that the social control patterns involved attachment to norms, commitment to the social environment, involvement in social activities, and belief in the values system [24]. Under this, three sociological theories are identified: The control theory of Crime, the Strain theory of Crime, and the Functionalist Theory of Crime.

2.3.1. Control Theory of Crime

Social Control Theory was developed by Travis Hirschi [22]. It states that an individual's behavior is bonded by society, and the extent to which an individual feels the bond or commitment to society determines their deviance from conventional societal norms [23]. Usually, an individual in society would be involved in many social networks starting from childhood, such as school, work, and family. From early on in life, an individual is bonded to society, so their behavior conforms to what is expected in society [6]. On the other hand, macro social institutions such as religion, law, and the education system work together to maintain order in society [4].

The common conception is that individuals are less likely to commit a crime when they feel a strong bond with society [8]. As the social bonds become more robust, the costs of committing a crime also increase, and when the individual's bond to society weakens, delinquent behaviors surface [35]. This article strongly argues Schreck et al. that committing a crime with a strong social bond can decrease crime. For example, In Mada'a (Afar customary law), there are strong social bonds and social control through the clans' processes. These processes encourage the community and prevent and minimize crime [12]. Social control theory in sociology and criminology posits that people's relationships, commitments, values, norms, and beliefs encourage them not to break the law [34]. Thus, if moral codes are internalized and individuals have a stake in conformity, they voluntarily limit deviant behavior [7]. This article supports Mcleod's idea that when an individual respects his culture, values, norms, and customary law, there is less chance of committing a crime.

The Control theory of crime emphasizes why people do not commit crimes. Prominent here are Travis Hirschi and Michael Gottfredson [26]. According to their thesis, people refrain from committing crimes because of the controls/restraints placed on them, which prevent them from committing crimes even when they may have the urge or temptation to do so. To Hirschi, these controls placed on them may be of 3 dimensions:

a) Direct control

b) Stake in conformity

c) Internal control

The direct control mechanisms may involve sanctions placed by societal social control institutions like the police arrest, courts, and the prison system or control from family members. The second type, stake in conformity control, may

involve the level of achievement one may have attained in life. For example, a university Professor may recognize that he has attained a high social status and may not like to engage in rape for fear of reputation risk. The third type, the internal control measure – entails the internalization of normative values by an individual over time as a result of undergoing a socialization process under the tutelage of one's significant others (family and friends), which helps to shape one's conscience always to conform and refrain from deviant behavior. Thus, control theory focuses on the methods or measures by which crime can be controlled [20].

2.3.2. The Strain Theory of Crime

According to the Strain theory, people engage in criminal behavior because they experience strain or stress; as a result, they become upset and engage in a criminal act as an escape route [2]. For example, they may engage in violence to end harassment from others; they may steal to reduce financial stress; they may engage in crime to seek revenge against those who have wronged them, or they may engage in drug abuse to feel better from their strain. Agnew, in his thesis, described two main types of strain that could lead people to commit crimes, namely, 1 [2]. When others prevent you from achieving your goals, and 2). When others take from you things you value, for instance, in terms of money, society approves people "to make it" and be rich but does not provide equal opportunities to achieve the goal of making money; such strain imposed by others (societal structure) may lead the unfulfilled individual to actions of crime like stealing, kidnapping in order to "make it." In the second case, some may value respect or recognition, but others may take it away from them by belittling them – this strain may lead them into the crime of drug abuse to feel better from their rejection.

2.3.3. Functionalist Theory of Crime

The structural perspective was the dominant understanding in the sociology literature of the first half of the twentieth century. Durkheim, whose writings have played a central role in understanding deviance, argued that a small number of sick individuals does not create crime and deviance, nor are these situations unnatural in any way; instead, they are an essential part of society. Durkheim stresses that not all members of society can commit to shared norms, values, and beliefs and that exposure to different experiences or circumstances makes them different. As a result, some end up breaking the law. Social regulation is one of the functions that societal structures carry out in managing public interests like the environment, health, education, etc. By punishing someone for their crimes this way, law enforcers warn the rest of society that such deviant behavior will not be tolerated.

Durkheim indicated that, after all, crime plays a constructive role in society through its bond forging influence among the non-criminal population; for example, this may occur when a crime strengthens the collective conscience through the creation of boundaries for human conduct, such as the approving of deviants. Durkheim alleged that crime is a normal functioning force behind the social order and moral parameters and that crime is essential and inevitable in every society [15].

Edward Ross argued that social institutions foster social control. Like Durkheim, Ross emphasized social institutions such as religion, public opinion, and, specifically, education [13]. Ross perceived that these social institutions applied to everyone in society, not just to the criminal who violates normative expectations 1 [13]. The study of social control in Ross's analysis is developed against awareness of social problems such as urbanization, poverty, alcoholism, and prostitution [13].

Durkheim acknowledged that the division of labor had economic benefits [16]. However, it had another function beyond increasing economic success, production of goods, and affluence. Further, elaboration of the notion of multiple functionalisms is noted in the publication entitled "The Division of Labor," where Durkheim underlines that punishment does not only serve to "correct the guilty person or to scare off any possible imitators"; but it also functions to "maintain inviolate the cohesion of society" (p. 62) [16].

3. Research Methodology

3.1. Description of the Study Area

The study was conducted in Asaita woreda, one of the *woreda* in the Afar region of Ethiopia. The woreda has a latitude and longitude of 11°34′N 41°26′E and an elevation of 300 m (980 ft). In the woreda, pastoral and agro-pastoral livestock production systems are the dominant practice. The mean temperature is between 30 ℃ and 45 ℃ per annum.
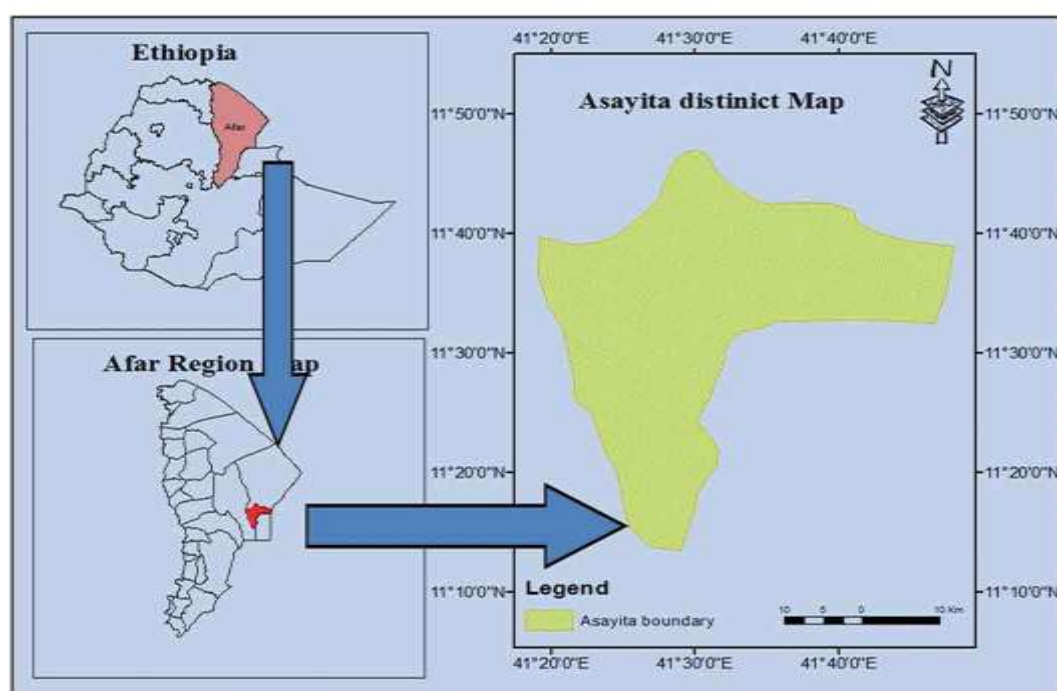
Figure 1. Map of study area from Afar regional state.

Therefore, woreda is the center of *Ausa* sultan, and they practice pastoralist and agro-pastoral livestock production systems, among others. The researchers selected Asaita Woreda as a research site because they practiced Afar *madaa* more than other locations, and Asaita Woreda is the center of *the Awsa* Sultanate, so the sultanate working based on *madaa* or Afar customary law called *afkaaqik maadih madaa.²*

3.2. Research Design

The study employed a qualitative research design. Data collection for qualitative data with analysis. The analytical design of qualitative research concerned the interpretation, analysis, and identification of qualitative themes from the collected data [9]. Based on its scientific merits, an exploratory case study strategy is used. Creswell stated that inquiry strategies provide specific direction for procedures in a research design [10]. Since the research aims to explore and provide new insight into the issue of traditional social institution *Mada″a*. Moreover, the researcher utilized a case study in the sense that it was bounded by time and activity, and the researcher collected detailed information using a variety of data collection procedures over a sustained period.

3.3. Sample Size and Sampling Technique

Purposive sampling is most successful when data review and analysis are done with data collection. To this end, researchers used a purposive sampling method to collect the necessary data. The participants come from different backgrounds, and some have locally recognized positions. A total of 100 participants were selected as the sample for the in-depth interview, of which 43 participants were interviewed. For the in-depth interviews, 43 community members. For the focus group discussions, the researchers played the role of a facilitator. For the FGD, the participants included 32 community members from two kebels. A study was taken from Hinnale Kebels 8 men and eight women, and *Barga* Kebels 8 men, eight women, and 6 Religious fathers. A total of 38 participants participated in the FGD. Moreover, for key informants, the researcher interviewed 12 *makaabon* leaders, 3 Fima Abba and 4 imams, key informants with a reputation in Asaita woreda.

3.4. Inclusion and Exclusion Criteria

The inclusion criteria were IDI and FGD male females from community members (who had at least participants between 18-60 years old). In KII, the only men were *Makaabon, Fiama abba, and Imams.*

Exclusion criteria were: The IDI and FGD, male and female from community members between 1-17 years old) and In KII were omitted women's b/c they cannot be *Makaabon, Fiama abba, and Imams.*

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² *Afkaqik maqaadih mada'a* means one of *mada'a* practicing Afar community, and this *mada'a* first has been made in the place called Ausa rasu (Asaiyata) also the one who made this *mada,* called Aydaahis Hanfade. The age of the *Afkaqik maqaadih* old and started during the Aydahis Hanfade. *Afakaqik maqaadih mada'a* is a powerful *mada'a/*law among one of five *mada'a*, which is practiced in the almost whole Afar/ *kalo* communities and the *Afkaqik maqaadih madqa* some different those remain four *mada'a* as it is center of Ausa sultan and ausa sultanet respecting still all afar community horn Africa and also the origin of ausa sultanet is asaita. The owner/leader of this *mada'a* Ausa sultan and the name chair is *Aydahis qarkayto.*

3.5. Data Collection Techniques and Instruments

3.5.1. In-Depth Interviews

The researcher used face-to-face in-depth interview with community members to generate detail information. The researchers were creating good rapport and interviews were make based on their interest and made intensive interview with each 43 interviewees. The entire interview conducted by the researcher.

3.5.2. Focus Group Discussion

Focus group discussion is a method in which a number of people are asked to come together to discuss a certain issue, such as people's reaction to their attitudes toward a prevention program – for research. Focus group discussion is facilitated by a moderator who asks questions, probes for more detail, ensures the discussion does not digress, and ensures that everyone has input and that no one person dominates the discussion. In this research, the researcher employed intensive face-to-face interviews. Interview guides were prepared for the community members, religious fathers, and key informants, and a secondary data collection checklist was used as an instrument of data collection.

3.5.3. Key Informant Interview

Makaabon[3] leaders, Fima Abba[4], and imams[5] asked using this technique to get different insights about the role of the traditional social institution of mada'a. Colton and Covert (2007) called this observation method information about an individual is obtained by someone external.

The researchers believe these informants were provided detailed information due to their attachment to the issue under the study. Semi-structured interview guiding questions were prepared, and a key informant interview guide was used.

3.6. Data Analysis and Validation

The researchers were employed thematic analysis, in which the data as describe above, the collected data arranged based on the similarity of ideas. Data transcribed from interviews and FGD and taken from key informant's tentative category of related themes. The researchers transcribed the tape records into English using Microsoft word. Each written transcript

had read several times while listening to the corresponding original audiotape to ensure the accuracy of the transcribed data.

The transcribed passages were coded for in-depth interviews, Focus Group Discussions, and key informants. The coded passages with common elements grouped to form significant themes and sub-themes were compared and coded. These themes and supporting passages will continuously be revised through the transcripts. Data is scrutinized to ascertain its suitability within and across the category in a way that gives meaning and answers to the research questions. All the transcription, translation, coding, and categorization processes are conducted manually.

3.7. Data Management

Data management has become more complicated and requires that the researchers develop a plan before collecting data. By providing a road map, 'organized qualitative data allows the researchers to answer specific research questions. The data collected for this study consists of recordings of interviews, FGD, and key informants. Besides the data above management techniques, the researchers uploaded the audio recordings on the researchers' personal computer and saved them on an external hard disk as a backup. Afterward, for every interview and group discussion, the audio was transcribed by typing directly on the researchers laptops using Microsoft Word and then translated into English. The recorded in-depth interview and focus group discussion were played back to cross-check the typed transcripts for errors or omissions and then corrected. A soft copy is saved on the external hard disk and to the researchers email as a backup.

The researcher assigned an identification number to each participant's file for easy identification and to assure the confidentiality of the participants. The researchers used IDI for an in-depth interview, FGD for a focus group discussion, and KII for a key informant's interview.

4. Results and Discussion

4.1. Demographic Characteristics of the Study Participants

As shown in Table 1 below, the study participants were 65% male and 35%. In terms of religion, all the participants were Muslim. About half of the participants did not have formal education, 86%, while 10 were religious educators. A total of 43 respondents were for in-depth interviews. Out of the total participants, 24 community members were male, and 19 community members were female. A total of 38 participants participated in the [u1] Focus Group Discussions. Out of them, six participants were religious leaders (and 32 community members participated in the study. About the marital status of respondents, 76 participants [u2] were married, three were

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[3] Makaabon is the word of the Afar language. Makaabon is a decision-maker or Clan leader. Most of the time, the makaabon is the clan leader. But sometimes, knowledgeable and honorable elders in the community can be makaabon. In every decision makaabon make based on Afar customary law/madaa in Afar communities.

[4] Fiema Abba is a leader of the council of peers, and all the youths under his age set are under his command. Fiqqima (an age-set or council of peers) and its leader, Fiqqimaabba, are executive organs that act as enforcers of decisions regarding the dispensation of traditional justice.

[5] Imams are mosque leaders/religious leaders. Imams have crucial role in protecting crime and maintaining peace and order in their community, working side by side with clan leaders/makaabon.

divorced, and 21 were single. From the table above, it can be concluded that most respondents were married because, in the study area, people have experienced that both males and females prefer to marry early in their twenties.

The economic status of respondents looks as follows. Therefore, 30 respondents have types of housing; nine respondents are Asset owned, 49 Goat sheep, and also 12 respondents are Landowners. From the table, it can be con-

cluded that most respondents are Goats and sheep because the Afar people are pastoralists. The role of respondents in the community looks like 100 respondents from IDI 43 and 32 FGD were community members, six respondents are religious fathers 12 respondents were *makaabon* leaders, 4 respondents were imams as well and 3 respondents were *fiema abba*. From the table, it can be concluded that the majority of the respondents were community members.

***Table 1.** Socio-demographic characteristics of study participants.*

No	Socio-Demographic Characteristic		In-depth Interview		FGD		KII		Total	
			No.	%	No.	%	No	%	No.	%
1.	Age	Range	15-80	-	24-75	-	30-80	-	-	-
		Mean	46	-	39		15	-	100	-
2.	Sex	Male	24	100%	19	100%	19	100%	65	100%
		Female	19	100%	16	100%	0	0	35	100%
3.	Religion	Muslim	43	100%	38	100%	19	100%	100	100%
		Christian	0	0%	0	0%			0	0%
4.	Education	No formal Education	43	100%	32	84%	15	78.9%	90	90%
		Religious Education	0	0	6	13.9%	4	21	10	100%
		Elementary	-	-	-	-	-	-	-	-
		College	-	-	-	-	-	-	-	-
5	Marital status	Married	33	76.7%	24	55.8%	19	100%	76	76%
		Windowed	-	-	-	-	-	-	-	-
		Divorced	2	4.6%	1	2.6%	-	-	3	3%
		Single	8	18.6%	13	34.2	-	-	21	21%
6	Economic status	Types of housing	14	32.5%	10	26.3%	6	31.5%	30	30%
		Asset owned	4	9.3%	2	5.2%	3	15.7%	9	9%
		Goats, sheep	20	46%	21	55.2%	8	42.1%	49	49%
		Land ownership	5	11.6%	5	13%	2	10.5%	12	12%
		Religious fathers	-	-	6	15.7%	-	-	6	6%
		Imams	-	-	-	-	4	21.0%	4	4%
		Makaabon leaders	-	-	-	-	12	63.1%	12	12%
		Fiema abba	-	-	-	-	3	15.5%	3	3%
		Community members	43	100%	32	84.2	-	-	81	81%

4.2. The Role and Functions of Traditional Social Institution "Mada"a Is Dealing with Deviance

First, this section was discussing and explains the roles and functions of traditional social institutions, *such as mada'a*, in preventing deviance/crime. It was also included the IDI, FGD, and KII.

According to the participants, functions of mada'a preventing crime in Asaiyatworeda, all participants agreed that the mada'a is a very important rule which has been practiced in Afar and also mada'a have central power and role to prevent deviance or crime more than the government written rules. Mada'a is practiced daily in the Afar community and it is an instrument that prevents people. Mada'a means xinta. xinta is the rule for practicing the community to be stable, prevent crime, conflict, and war, and stay peaceful in society. Also, *mada'a* has three parties.

Mada'a (unwritten customary law), *mada'a* is Afar customary law practiced around all Afar communities and does not limit law in some areas. Afar people have five madam horns of Africa, but those five have little differences. *Manda* is Afar customary law, which plays a significant role in preventing crime in the Afar communities. Preventing crime is one of the functions of mada'a.

Xinta (in Afar language) means making the community live together). *Xinta* is the rule that make agreement of small people (specific location). They make (*edde xinta*) live to gather, and these rules are not for all communities, but those are based on the interest/agreement of some societies, which conform to the living conditions of their people and environment.

Ceelo (in Afar language, which means color/new things), *Weelo* is another part of the rules that give judgment based on happing conditions. *It* is a new condition; when some cases or problems happen, it is part of *mada'a* and, *judging crime on* based on the situation.

According to the Afar, crime is the perpetration of an act forbidden by the Afar customary law. Though the existing literature does not reveal whether there was an external influence, crime acts are divided by this customary law into five: Killing, body injury, looting, adultery and insults [19]. Since there was no executive or police to enforce the rulings of the Mada, the responsibility of the criminal is shared by all members of the clan or the tribe since crime is a collective responsibility. *Mada'a* is playing crucial role every corner of the Afar community, especially in local community. *Mada'a* is a powerful weapon that protects the community from any problem and is the pillar of peace in the Afar. It is an almost omnipresent experience with different degrees of impact on human life/day-to-day activities. Deviances categorize mores, folkways, and crime, so these things happen in every society, considering communities made *mada'a* to prevent these problems. Regarding the roles and functions of *mada'a* prevention in Asaiyatworeda, almost half the participants agreed

that the *mada'a* is a very important rule practiced in Afar. Also, *mada'a* have greater powerto prevent deviance or crime than the government's written rules.

The types of crimes that *Mada'a* is preventing

1) *Qiido* (in the Afar language, which means killing), Qiido is killing someone, so if he/she killed someone, *makaabon* gives a decision according to mada'a rather than judiciary or sharia court. The government cannot interfere in the case; this case is only for mada'a because Afar people have many clans, and all those clans depend on madaa and accept the decision of *makaabon*. Everything is guided based on mada'a through the elders and clan leaders who are the members of makaabon in the area. For example, if Hussien killed Edris, this case gives for clans. Among the Hussien clan and Edris clan, enter another clan as mediation. The makaabon and clan leaders' judge based on madaa. However, if the government interferes and takes the killer to prison. In that case, it will create big problems among the clans, and also, whatever the government stays him/her 20 years in prison, they will kill his family for revenge or after staying to come out prison then will kill a person in the form of *caane* (revenge, if it not solve based on madaa).

2) Garqino (in Afar language, which means theft) can be either individual or group theft.

3) Carbi kee Qeebi (in the Afar language) means war and dispute. Conflict (qeebi) is disputes/disagreements between people; it divided into qeebi and carbi. Qeebi means disputes/conflicts between individuals or personal conflicts. Carbi means war, the conflict between clans, woreda to woreda, etc.

4) Raado (in Afar language, which means taking by force). *Raado* means taking something by force, like a robber, and raado is divided into two parts: seelabu (taking instruments) and *Dannaba* (taking an animal). *Seelabu* means taking from others, instruments/tools such as knives, sticks, guns, and any material people use to protect themselves from enemies. *Dannaba* means taking animals from others by force, like goats, sheep, cows, camels, etc.

5) *Sayyo xago* (in the Afar language, it means women abduction). *Sayyo xago* is an Afaric word that relates to women's violence or any crime that faces women from the community and is divided into two *Caylisiyya* (women abduction) and *kalto* (taking persuaded). *Caylisiyya* means abducting girls by force, and it is a form of Crime that is prevented in mada'a. Also, kalta means taking someone's wife from her husband by persuading her to leave her husband and taking her far away from her husband and also without her family's permission.

6) *Dafu* (Insults to elders) insulting respected people are forbidden in mada'a and it is considered one form of Crime in mada'a. In mada'a, insulting elders, the violence of norms and values, robbers, theft, and ignoring

the wards of makaabon are Crimes. Violence of norms and values is one type of deviance, and members of society violate society's norms and values. It leads to social ignorance, so if someone ignores society, it is one kind of punishment permitted by customary law.

KEY STRENGTHS OF MADA'A

The key strength of the *mada'a* system is preventing Crime. *Mada'a* is made to prevent problems like Crime, deviance, and conflict, so it is a pillar of peace and security and unwitting rules that protect the community. *Mada'a* is a complete and equal system for all Afar because there is no difference between them. If someone commits a crime, they made equal decisions without discrimination, which makes them strong. Second *mada'a* is highly focused on stability; it has power control and contributes to stability in the community. Third, madaa has the advantage of socialization and integration process of communities. When we say stable, this law makes a stable society and advises integration community.

4.3. The Various Unwritten Social Rules and Norms of the Traditional Social Institution "Mada" a

This study section shows the various unwritten social rules and norms of the traditional social institution "Mada" a. The study participants in the IDI, FGD, and key informants interviewed mentioned that various unwritten social rules and norms of the traditional social institution "Mada"in crime prevention. The finding related to the various unwritten social rules and norms of the traditional social institution Mada" a. There is various unwritten social rules and norms under the mada'a institution. Those institutions are the *Fiema* Institution, *Maro* Institution *Malla*, and *Mablo*.

Fiema institution: The fiema institution is guided by fiema abba, and the fiema abba decides everything in fiema based on Afar mada. The Fiqqima (an age-set or council of peers) and its leader, the Fiqqimaabba, are executive organs that act as enforcers of decisions regarding the dispensation of traditional justice (Ibid, 14). In fiema, the same peer group has their process of leading and crime prevention methods.

Maro institution: In Afar people, Maro is one part of madaa, and when happen some problems, it protect before happens. *Makaabon* and elders make a circle under a tree. The makaban is a clan leader (at the confederation level) who knows the customs. A makaban (judge), the elders, the disputants, witnesses, and observers sit in a circle (from which the term maro derives). Depending on the gravity of the case, the number of makaban may vary from one to ten. Besides, the makaban may select elders with a good community reputation to assist him. Although many of those elected as elders are aged people, a young person who has good integrity and has won the respect of his people may be elected to give such service. Women, such as makabans and elders, are excluded from giving services. The makaban and elders are not required to have formal training. They give this service to their commu-

nity without any payment.

Malla: Malla is another part of madaa. Malla is a legislative meeting of clan leaders and Knowledgeable elders that protect the unprecedented cases. When such a case appears to the Keddoabba or Makaabon in the Maro court, social or political status constitutes a great offense. Despising Remark that refers to one's lineage, clan, or family, as the Afar proverb has it that a beheaded head symbolic of a clan said, "If the tongue were not in me, I would not have been cut off. "This implies silent recognition of severe response that may also result in death. In addition to the prestige of a clan, which is everything in Afar society, the high value accorded to personal honor has set a regulatory mechanism for verbal aggression that gave mutual recognition of honor to breach is a grave offense. Every Mada'a has its referent of appeal; it takes two forms, either directly to a keddoabba-individual-or to a clan or sub-clan: in Burquli Mada'a to Ledidu Damohoyta clan, in Debine kee Weqima and Afkihe kee Ma'adih Mada'as to Abilek Ayiros clan, in Budihito Badih to a person called Qunda Ali Abdu, and in Badihto Mela to Ali Humed member of the sub-clan of Badihto Mela [1].

This article focuses more on Afkaqik maqaadih madaa. The genesis of Afkaqik maqaadih madaa (customary law). Afkaqik maqaadih mada'a means one of mada'a/Afar costumary law practicing in Afar community, and this mada'a first has been made in the place called Ausa rasu (Asaiyata) and also the one who made this madaa, called Aydaahis Hanfade. The age of the Afkaqik maqaadih mada, a old and started during the Aydahis Hanfade and Afakaqik maqaadih mada'a is very strong mada'a/law among the one of five mada'a, which is practiced in the Ausa kalo and half of Afar community and the Afkaqik maqaadih madqa different from those remain four mada'a as it is center of Ausa sultan and ausan sultan was honored of all afar community horn Africa and also ausa sultanate is still have great respection in Afar. The owner/leader of this mada'a Ausa sultan and the name chair is Aydahis qarkayto.

Mablo: Mablo also another part of madaa. Mablo is assembly and process of Wagrisiyya (mediation) that convenes to protect or resolve small/minor issue participating physical damage, minor insult theft and any other crimes that fall below/under the clan leaderr and its assembly. This issue is controlled by elders or any higher age people with knowledgeable persons recognized for justice and experienced in mediating local problems.

Implementers (decision makers) in Madaa: the responsible body for implementing madaa *is makaabon or keedoh abba. Makaabon* is the most responsible body for implementing *mada'a* mada'a in the community, and *makaabon* are community keepers. When *makaabon* implements" these rules, they sacrifice their time to protect society from crime or any problems that affect their community. *makaabon* constitutes *mada'a* and discusses making circles the current and future issues, so those discussions help the community protect itself from the problems. The *makaabon* constitutes *mada'a* based

on the gravity of the case, the number of makabon may vary from one to ten.

Techniques *makaabon* use to prevent crime: Those are *Umaane obbal horanama* (prevent crime as it is heard) and according to *mada'a,* if someone make minor crime, they give high punishment for a small crime because it can be education for other people and afraid to make crime. For example, in *Mada'a*, shutting the gun on someone more than killing those guys. If Kedir tried to shoot a gun at Hussein but failed, his target passed near to Hussein. Another person shot a gun at someone and then killed him/her. These two cases were brought to *makaabon* according to *mada'a*. Makaabon will give significant unlimited punishment to Kedir because they do not know if he will die or not so makaabon judge as a died person. However, if shut, that person will judge according to *mada'a* because it knows how much pay if someone is injured in *mada'a*. Another crime prevent technique is to collect information from the community by distributing it. If they hear some disputes/disagreements between people, they go to see the case before developing a big problem. The *makaabon* and elders give responsibility to the people at each level, like the *fiama, fiama Abba*, village leaders, etc. Therefore, these people work at each level to prevent crime in their community, but if the case comes to more than them, they call to *makaabon/kedoh abba. Makaabon* have good communication with community members/their members to get information because it is one of the pre-preventing criteria, so having good communication with local members is of excellent value in protecting against crime.

Punishments: *Seelabo* is the one form of crime that prevents *mada'a*; if someone takes by force (*seelabu*) either material or animal, it has 12 cows punishment; before bringing 12 cows, the *makaabon* will make a meeting and not return the things that taken by force.

Baatil in Afar language (mistake) is making mistakes on somebody, or it is an intra-conflict between two people. They fight without any material in hand, and this kind of fighting is called *baatil*. If two persons come to attack each other, then one of them calls for a witness as he insults or comes to him. Makaabon will punish one cow for those who made mistakes, but if both start fighting without any witness, then *Makaabon* will take one one cow from both sides for punishment.

First, killing people is the one kind of crime that has its punishment in *mada'a,* so, according to *afkaaqik maenadic media,* killing a person has 100 goats punishment, and second, beating someone is another form of crime that has its values in mada'a, and third robbing or take by force from someone types crime which has its punishment mada'a and fourth theft also has kind of punishment as well as fifth burning is also final types of crime.

The financial cost for makaabon/Income source of makaabon

Makaabon has no income source or monthly income, but money is collected from clan members. That money is not collected for *kedo abba/makaabon;* it is for the security of clan members and emergence for any challenges face in their clan. Clans are insurance for accidents; considering this, they collect money from their members every time.

5. Conclusion

The study's objective was to assess the role of traditional social institution *mada'a* in the Afar region dealing with crime prevention based on the study's findings. In order to address the research questions, the researchers interviewed 100 respondents. To achieve the stated objectives, the study only employed qualitative study methods, including the use of IDI, FGD, and KII. The researcher concludes the following significant points based on the information obtained through the analysis and interpretation of the interview questionnaire. The results of this study explored the various roles and functions of traditional social institutions *in mada'a* crime prevention. *mada'a* is Afar customary law practiced around all Afar communities and does not limit some areas, but five madaa have little differences. *Mada'a* is effectively practiced in Afar, and people obey *mada'a* more than the government written law. The law has practice a time of rise conflict, Crime, and intra-disputes. *Xinto and weelo help to strong madaa. Xinta* is the rule which makes the agreement of small people (specific location) and weelo based on the situation, but they apply context of madaa. The types of Crime preventing madaa, *qiido* is killing someone, *Garqino* is theft, conflict, and war, and also *raado* taking by force and women abduction (sayyo dago) as well as insult honorable elders, ignore norms and values. Moreover, the main strengths of *the mada'a* system are preventing Crime, the madaa concern for peace & security, and no discrimination decision time. Further madaa focus socialization and integration process as well as stability in society.

The results of this study revealed the various unwritten social rules and norms of the traditional social institution "*Mada*" a. There are many unwritten social rules and norms under the *mada'a* institution. The institution in madaa, fiema institution those institutions are fiema institution, which, guided by fiema abba, and the *fiema abba* decides everything in *fiema* based on Afar *mada'a and*, maro, mablo as well as Malla. This article selects *Afkaaqik maqaadih madqa* from five madaa for study. *Afkaqik maqaadih mada'a* means one of *mada'a* practicing Afar community, and this *mada'a* first has been made in the place called Ausa rasu (Asaiyata) and also the one who made this *mada,* called Aydaahis Hanfade. The technique that *makaabon* use to prevent crime is *Umaane obbal horanama. Umaane obbal horanama* means (to prevent Crime as it is heard) and according to mada, having makaabon smooth communication with community members is one of the crime prevention techniques. makaabon has no monthly salary, while free service.

6. Recommendation

As the objective was set out earlier, it was to explore the

role of the traditional social institution *mada'a* in the Afar region crime prevention, AsaytaWoreda. In broad terms, the solutions are linked to institutional support, capacity building, and structural arrangement.

At the regional level, the Bureau of Peace and Security should support the Afar *mada'a* in preventing Crime. The government should also give more support for *makaabon/kedo abba*, and the government should encourage the Afar customary justice in particular by providing capacity-building training for judges, personal development for clan leaders, makaabon, elders, clan, retraining on the deviance and crime prevention in traditional institution.

The government should focus on judges *(Makaabon)*, the clan chief (*Kedoh Abba*), the council of elders, and *Fiema Abba*. The government should teach the young generation the advantage of customary law in general and the systems of deviance and Crime in particular because the more significant their capacity is, the greater they will transfer, keep the existing culture, and guarantee the nation's security.

It is a universally recognized fact that the role of traditional social institutions in preventing deviance and Crime is inevitable to keep peace and security for any society. As a result of this situation, the government should change the current informal structure into a formal legal justice system, applying side by side with the formal justice system.

7. Recommendations for Further Research

Based on the scope and limitation of the study, the following broad areas are pointed out for further research interest. Hence, future studies should concentrate on:

1) The role of the traditional social institution *mada'a* is to prevent deviance.
2) Comparative studies on the role of *mada'a* afar customary law in preventing Crime.
3) The attitude of the youth toward traditional social institutions *is mada'a* preventing deviance.

Abbreviations

FGD	Focus Group Discussion
IDI	In Depth Interview
KII	Key Informant Interview
CCT	Customary System of Conflict Transformation

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Kedir Ali Alo: Conceptualization, Data curation, Formal Analysis, Investigation, Methodology, Project administration, Resources, Software, Supervision, Validation, Visualization, Writing – original draft, Writing – review & editing

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Conflicts of Interest

The authors declare no conflicts of interest.

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